

2. T H E
Sabbath-BREAKER
R E C L A I M E D ;

O R,
A sure Step towards a General REFOR-
MATION.

B E I N G T H E
Substance of several Sermons lately preached by
those faithful Ministers of the Gospel of Christ :

The Rev. Mr. ROMAINÉ, Mr. VENN,
Mr. HERVEY, &c.

Wherein is shewn
The great Evil of, and grievous Consequences
which attend the Mifpending of the Lord's-Day,
or the Living in any known Sin. With friend-
ly Admonitions, and Instructions how to pre-
vent it.

By a Member of a Christian Society.

*Not every one that saith unto me, Lord, Lord, shall enter into
the Kingdom of Heaven, but he that doeth the Will of my Fa-
ther which is in Heaven, Matt. vii. 21.*

L O N D O N :

Printed for J. WAKELIN, at the Bible in Harp-Alley, Shoe-
lane ; and sold by E. INGLESFIELD, at the Bible in West-
street, near the Seven-Dials. 1759.

[Price One Penny, or 10d. per Dozen to those who buy
them to give away to careless Sinners.]

READER,

IN order to render this little Book as useful as possible, and to rectify some mistakes which the unlearned and unwary often fall into, I thought it necessary to acquaint you, that this Book, (among many others) was chiefly compiled and published for the spiritual use and benefit of those, who are so careless and ignorant of the estate of their souls, as scarce ever to give themselves a right thought about it. And also for those who are either too happy or too busy in the things of this life, they have no time or inclination, to be at any pains to seek after the things which would make for their everlasting peace.

Again, it hath been often observed, when things of this kind have been presented to adult persons, men or women, after reading over the title-page they reply, 'Ay, it is a very pretty book; it will serve my little boy or girl to read.—Alas! my brother or sister, this is only a stratagem of that old serpent the devil, to prevent you and many from coming to the light and knowledge of salvation. Indeed there are many things adapted for children; but this is designed for those from six to sixty years of age. Therefore in Christ's name, who hath done and suffered so much for us, let me intreat every one of you, into whose hands this may fall, first to give it a serious reading, and then in God's name recommend it to your children, your servants, and all your Acquaintance, (especially the careless). This will be a christian action, a work of importance, as it may be a means, with God's blessing, of awakening some poor sinners to see their wretched estate, and point out to them the way to escape that eternal wrath of God, which will certainly fall upon every one, that hath not an interest in the merits of Christ, who live and die in their sins. And whoever receives any benefit from it, give God the glory, through Jesus Christ our Lord,



A

Friendly Admonition to the *Careless* and *Unconverted*.

Beloved Brethren,

WITH a christian concern for all mankind, but especially for you who are careless (and consequently ignorant of the sad estate and great danger you are in) this little book is earnestly recommended, hoping that the Lord, who is rich in mercy unto all that sincerely call upon him, will bless what is here offered, and make it profitable to your Souls, by convincing you of the great evil of sin, and lead you, by sincere repentance, to a pardoning God, through our Lord Jesus Christ.

Let me intreat you then by the mercies of God to consider these Things, that you may live no longer careless and ignorant of your danger: For Carelessness is the mother of ignorance, yea of the grossest ignorance, which hath plunged many thousand souls into all manner of sin, misery and death, both temporal and eternal. For sin is the cause of all the evil and calamities that now doth, or that ever did befall mankind, since the day that sin and death first entered into the world by the disobedience of our first parents; for which God turned them out of Paradise, and laid a curse upon the whole earth. See Gen. iii. 17, 18.—Sin caused God to drown the old world by a flood; for *the Lord saw that all flesh had corrupted his ways upon the earth*, Gen. vi. 12.—For their abominable sins God destroyed the cities of Sodom and Gomorrah by fire and brimstone, Gen. xix.—He likewise overthrew many other cities and much people, even amongst his own chosen, for their great wickedness and idolatry. And likewise in all ages, even down to this present time, hath God cut off many thousands of people, by sword, pestilence, famine, earthquakes, &c. And have not we of this nation as great reason to fear God's heavy displeasure falling upon us, for our manifold sins and iniqui-

iniquities, the contempt of his word and commandment, and the disregard of the good laws of our own nation? Yes verily.—This is a general and a just complaint, and a great concern to many sincere christians.—Seeing these things are so, it may be useful to enquire what is or can be the cause why so many men amongst us fall into, and continue in those grievous sins so hateful in the sight of God and all good men, when we have all the advantages of useful learning, and all other proper means to make us all wise, good and happy? The answer is plain. It is ignorance and unbelief in God, and the things of God.

First, Ignorance of the holy scriptures, the eternal word of God, which was written for our benefit and instruction.—*I err*, says our Lord, *not knowing the scripture, nor the power of God*, Matt. xxii. 20. Now if we know not the scripture, nor believe them to be from God, how can we know any thing of God himself? Of his *omnipotency*, his *justice*, his *purity*. Neither can we know any thing of Jesus Christ, of his grace, his love, his power, and his willingness now to save lost sinners. *Search the scriptures*, says Christ, *for they be, they which testify of me*, John v. 39.

These things have been again and again publicly and largely discoursed on by many of our ministers, but particularly by that worthy servant of Jesus Christ, the Rev. Mr. HERVEY, in his three sermons, and by Mr. VENN, in a late discourse upon the excellency and use of the holy scriptures, (and other blessed privileges) extolling them as the choicest blessing under heaven that any people or nation can enjoy, and from which thousands are excluded.—O how ought the holy scriptures to be read and valued by us, seeing they are declared to be *the savour of life unto life to them that believe*. Yet how little is this blessed book the Bible regarded even by those who stile themselves christians, while loose profane songs, plays, and books on the most trifling subjects are preferred and read with the greatest delight. And therefore while the People go on in this way, having neither the knowledge, nor the fear of God to restrain them, it is no wonder why they fall into all manner of sin and profaneness, provoking the Almighty to wrath, and which hath caused him to afflict our land with divers of his sore judgments. And yet how many there are amongst us so blinded thro' sin and infidelity

they cannot see the hand of the Lord in it! For if men had but the least fear, or belief, that God would, on day, call to an account, and punish the wicked and ungodly for all their wicked words and ungodly deeds, they would never dare to live such careless, profane lives.

The most common and most prevailing sins amongst us, are, 1. That abominable, wicked, and unprofitable practice of profane swearing, cursing, and taking God's name in vain; for which the Lord our God has declared, *he will not hold them guiltless*. 2. Drunkenness, revelling, and debauchery. And 3. Mis-spending and profaning the Lord's day: And there is not a greater or plainer mark of infidelity, and decay of all religion, than when the blessed Sabbath (which the Lord our God has so expressly commanded to be kept holy) is so little regarded, both by rich and poor, young and old. And there is no one vice whatsoever (little as it may seem) so hurtful and pernicious to the souls of men, as that of mis-spending this day: For it not only hinders the coming to the knowledge and practice of true religion and piety, but also greatly increaseth irreligion and profaneness of every kind. The devil (our subtle enemy) has more business on this day than on all the days of the week. (O brethren, be not ignorant of his devices). For there is more wickedness practised, and sins committed upon one Sabbath-day than on a hundred common days put together, chiefly on account of the great liberty all young people and servants have on this day, who too commonly spend it very idly and unprofitably for their souls. And, while masters and mistresses of families give such liberties, and themselves (as they too much do) set such bad examples before their servants and children, it is no wonder that iniquity, like water, thus runs down our streets.—*Correct us, O Lord, but with judgment; not in thine anger, lest thou bring us to nothing.*

It is from this disregard of the blessed Sabbath, that we see not only our streets incumbered with poor miscreants crying and selling their goods, but even house and shop-keepers, especially in all kind of eatables, and publicans set open their doors and windows as on common days, to the great disgrace and scandal of a christian name and nation. And, as the present lord bishop of London observed in one of his late discourses, 'great care has been taken to punish

wickedness and guilt, but little or none to prevent it.' No nation hath better laws, or more men in power; and yet no nation hath so few, that care to put them in practice, except they make a trade of it; till lately, it hath pleased God, of his infinite goodness, to put it into the hearts of a few sincere Christians to attempt this glorious work, and prevent the sabbath being so openly and shamefully profaned by wicked and ungodly people. May the Lord strengthen them, and prosper their labour of love, which may be a means in God's hand (as a minister lately observed) of saving a sinful nation from destruction, and many souls from eternal condemnation. Such as before, have always been so engaged on this day about their ordinary business or calling, they had no time to go to God's house, and seek the salvation of their souls.

And beside these public and bare-faced offenders, there are many tradesmen, who privately work at their several occupations, without any regard to the sabbath; not considering that the omnipresent God beholds all their actions, and will assuredly call every one of them to a strict account.

O! men and brethren, consider these things; and let every one of you ask yourselves, Why do I do thus or thus, and sin against God? Is it for covetousness, and filthy lucre's sake? or do you do it in opposition to God, because you like it, and use yourselves to do it? Covetousness is idolatry; and money is the root of all evil. And what would it profit a man to gain the whole world, and lose his own soul?

But again, hath none but these few men any concern in this important work? Yes verily, every one who calls himself a Christian ought, for Christ's sake, and the sake of every soul of man, to assist all he can in it, and verily he shall not lose his reward: For *they that turn many from sin unto righteousness, shall shine as the stars of heaven for ever and ever*, Dan. xii. 3.—If any one should ask, What can I do? I answer, First pray to God for his assistance; and, if thou art a master or mistress of a family, first by your own example, then by a strict charge to your servants or children, neither sell nor buy any thing on the Lord's day; for this rule will ever stand good, If there were no buyers, there would be no sellers. And the scripture declares, that they who wink at, or encourage men in breaking of God's commandments, are equally guilty before God. O! brethren, says the apostle,

stle, *be ye not partakers of other men's sins.* And secondly, brethren, as you allow of no unnecessary work to be done by any of your family on the Lord's day, so you should also be careful to allow of no kind of indolence within doors, nor pleasure-taking without; but that the day may be wholly employed to God's glory, closing the evening with your family in reading God's word, praying, and singing of Psalms; so shall God bless and prosper you in all your doings in this world, and make you eternally happy in the world to come.

It is amazing that people who profess and call themselves Christians, or even those who live where the word of God is so publicly preached, can be so ignorant of, or rather rebellious against the justness of God's law, as to regard it so little.—For your better information and instruction, I will insert a few plain texts of scripture on this head, both from the Old and New Testament; and may the Spirit of the Lord accompany them home to your hearts and consciences.—In various places of the Old Testament we read of God's strict command about keeping the sabbath-day, 1 Gen. ii. 2. we read, after God had finished the work of creation, *the Lord rested the seventh day, blessed, and hallowed it.* And therefore God saith to all the children of men, *Remember the sabbath-day to keep it holy: six days shalt thou labour and do all thy work, but the seventh day is the sabbath of the Lord thy God,* Exod. xx. 9. to be so remembered as long as the world shall endure. *In it thou shalt do no manner of work; carry no burden, take no journey, or do any thing that may either dishonour God, or prevent our waiting upon him in his holy ordinances.* Not for God's benefit, no; he needeth nothing of us, but for the good and benefit of our own souls. Therefore whoever wilfully breaks the sabbath, or mispends it in any unlawful employment, is a breaker of God's holy law, and is therefore under the curse of the law, and obnoxious to the wrath of God; as the next scripture informs us, which I beg of you to observe. In the 27th and 28th of Deuteronomy are several curses denounced against ungodly persons, and in the 26th verse is summed up the whole in these words, which we read also in Gal. iii. 10. saying, *Cursed is every one that continueth not in all things that is written in the book of the law, (the ten commandments) to do them.* All of them, and that as long as we live; *for he who breaks any one command-*

ment, says St. James, *is guilty of all*. Who then can be saved, seeing we have all broken God's commandments? The blessed gospel teacheth us, that no man shall be saved, or justified before God by the works of the law, (let a man keep them as strict as he can) but by *faith only in Jesus Christ*, who fulfilled the law for us. But here again lies the whole matter to be observed.—That faith, by which we must be saved, St. Paul tells us, Rom. x. 17. *comes by hearing, and hearing by the word of God preached*. So then, my brethren, it is plain, whoever doth not attend the preaching of the word of God, hath none of this faith, and therefore is not in the way to be saved; neither from the guilt and power of sin in this world, nor from the eternal punishment of it in the world to come. O think on this, ye careless sinners, ye that forget God. Will you still live in your sins, die in ignorance, and so be for ever banished from the presence of the Lord, when there is a way wrought out for your escape, even the Lord Jesus Christ, who came into the world, suffered and died to save lost sinners, and who now invites all to come unto him for pardon and peace, saying, *I am the way, the truth, and the life; and whoever comes unto me, (by sincere repentance) I will in no wise cast out*, John xiv. 6. ? And this same Jesus, (says the apostle Paul) after his resurrection, ascended up into heaven, sat down at the right hand of God, and there *ever liveth to make intercession for us*.

O my dear brethren, that I could now, in the most tender expressions of love, persuade you to forsake your sinful ways, and return unto the Lord Jesus Christ, who now waits to be gracious—*Turn ye, turn ye from your iniquities; for why, O sinners, why will you die in your sins? As I live, saith the Lord, I have no pleasure in the death of a sinner*. And what can God say more to his creatures?

O ye distressed poor, think not that your poverty will excuse or license you to live in sin, and in the breach of God's commandments, no surely; that is the very thing which occasions your poverty and distress; as I have before observed, sin is the cause of all our affliction. The curse of God lieth upon you, and all that you have, while you continue in wilful sin, see Deut. xxviii. 16, 17. But you will say, What must I do then for food, raiment, and other necessities

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of life? Hearken unto what Jesus Christ saith, Matt. vi. 33. *Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you.* All things, necessary, both for your soul and body. And faithful is he that hath promised; he certainly will do it.

O sinners! be advis'd, your folly see;
Return to God, and he'll return to thee:
No longer thus rebel against the Lord,
Come to his house, and hear his gracious word:
Your loving Lord invites—do not deny;
O why, ye careless sinners, will ye die?
They who repent in time, shall Mercy have;
For there is no repentance in the grave;
As the tree falleth, so it's doom'd to lie:
And they that die in sin, for ever die.

And now to improve this opportunity, and make this little piece as useful as possible, I will make two or three serious remarks.

First, We are sufficiently taught from the holy scripture, and the opinions of all serious men, that there is certainly a life after this; and that every departing soul must go either to a place of happiness, or a place of misery, called heaven and hell. And that all mankind, both high and low, are now (through this stage of life) hastening to one of these places. And yet, how little are some concerned about it?

Secondly, It is acknowledged that every thinking person many times hath a desire to die the death of the righteous, and to be happy with them hereafter. Yea, and the most profane will tell you, they also have a Hope of salvation; yet it is most amazingly strange, how few (even where christianity is professed) ever rightly consider this point, and give themselves little or no concern to know upon what foundation that hope is grounded; for it is written, *the hope of the hypocrite shall perish*; and ignorance, as well as unbelief of the gospel, shuts many souls out of the kingdom of heaven.

There is no other way, or means, to escape eternal death, but by a sincere repentance towards God, and faith

in our Lord Jesus Christ ; as the following scriptures plainly inform us. Which I pray God to enable you to understand.

The precepts and doctrines of the gospel are founded upon these two great truths ; the depravity and corruption of human nature, through the fall of our first parent Adam ; and it's restoration by the sufferings of Jesus Christ, *who came into the world to save sinners*, 1 Tim. i. 15. *The scripture* (says St. Paul) *hath concluded all under sin : that the promises, by faith in Jesus Christ, might be given to them that believe*, Gal. iii. 22. Rom. iii. 9. And this is the condition of our salvation or acceptance with God : To repent, and believe the gospel. See Mark i. 15. John iii. 15, 16, 18. Acts xvi. 31. Therefore, whoever expects, or hopes to have any part in this great salvation, must be, first, convinced of these great truths ; secondly, see their wants ; and thirdly, come unto God as poor, lost, helpless sinners ; and be justified by the free grace of Christ, applied to their souls by faith, or they have no part or lot in this matter. *By grace are ye saved, through faith*, says St. Paul, *not by works, lest any man should boast*, Eph. ii. 8, 9. *He that believeth on the son of God*, says St. John, *hath everlasting life ; he that believeth not the son, shall not see life, but the wrath of God abideth on him*, John iii. 18, 36.

Thus it is plain, our eternal happiness depends on our having a right knowledge and faith in Jesus Christ. But this is God's work, and not in our own power to do.— Both repentance and faith are the gift of God ; and must be wrought in us by his Holy Spirit, in the use of the means. O seek the Lord then while he may be found ; call upon him while he is near : Lose no time to get an interest in Jesus Christ, lest your day of grace should be past, and grim death should meet you in an unprepared and unexpected hour, and send your trembling souls into everlasting darkness, never to see the smiling face of heaven.

O consider of these things, I beseech you, for Christ's sake, and for your own soul's sake. Eternity is not to be trifled with. Consider how many years you have lived to yourself, to the world, and to the devil ; determine now (with God's assistance) to begin this year to live to his glory, that you may live with him in glory for ever and ever. Amen.

Having

Having in the foregoing part of this discourse chiefly spoken to careless sinners, I will now speak a few words to those of you, my brethren, who are advanced some steps farther. You who have not barely the name, but likewise the form of godliness. You read the scripture, hear sermons, use prayer, and attend the blessed ordinances of God. Glorious privileges indeed ! What people or Nation under heaven, beside, enjoy such blessings, spiritual and temporal particularly the gospel of Christ, so freely and so publicly preached among us, by men truly called of God, and assisted by his divine Spirit ? The Lord increase their number, and may every one that *nameth the name of Christ, depart from iniquity.*

It was a wise saying of the prophet Isaiah, *When the judgments of the Lord are in the earth, says he, the inhabitants of the World will learn righteousness,* Isa. xxvi. 9. This then is the acceptable time, this the day of salvation. But alas ! when we look around us, how few (comparatively speaking) do we see that seem thus to have learned of God ; that have rightly improved these opportunities. Blessed be God, there are some who are truly convinced and converted to the true faith of the gospel ; while others are as ignorant and as blind as ever.—Pride, self-knowledge, and unbelief, makes those men even spurn at the goodness and long-sufferance of God, jest at his threatened judgments, reject his counsels, and ridicule the messengers of his word. And may not God yet visit for these things ? may he not be avenged of such a people as this ? Yes, history informs us, this has often been the case, those people, who, after so many warnings, would not hearken to God's word, have afterwards felt the severity of his rod. The Lord grant this may not be our case ; but that we may humble ourselves under his mighty hand, acknowledge our sins, and implore his pardon for all our past offences, that his wrath, which is now kindled but a little, may be turned away. That these bloody wars, (which yet seemeth to threaten further destruction) may, through his good providence, end in a happy and glorious peace ; not only between earthly princes, but a peace between us sinners, and our much offended God. And, as God has been so gracious to us, thro'

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the joint and earnest prayers and supplications of the few faithful, in some measure to give us the victory over our enemies; and, in many other cases, hath graciously delivered us, even from pestilence and scarcity of bread. Let us (as is our bounden duty) not forget to render him our most humble and hearty thanks for the same. And that he may still continue to be our friend, and our sure rock of defence, let us also continue our prayers daily unto him, not only for ourselves, but for all mankind. And never grieve him more, either by returning again into our old course of sin, or the neglect of our duty. *For it is sin that separates between us and our God.*—But let not the proud and ungodly of this nation flatter themselves too much with further hopes of success, except they also reform their lives, and return unto God by a hearty repentance: For national sins require national repentance; of which, at present, there are but little signs. May we not, with some propriety of expression, use the words our Lord spake of old, *The harvest is truly great*—All things seem ripe for some mighty change. And it is the opinion of several learned men, (who have examined the prophecies of the Old and New Testament, together with the signs of the present times) that these great events and wonderful changes, which the scriptures declare shall come to pass in these latter days, are already begun. Blessed and happy will they be, and only they who have been so wise to obey God's gracious calls to repentance, who have forsaken their sins, and gotten an interest in the meritorious blood of Christ: For the bare name of a christian, or the form of godliness, without the inward life and power, will stand us in no stead at the day of judgment. And those persons who shall be found so foolish at that day, as to have refused and neglected these blessed opportunities of laying hold on eternal life, it were better for them had they never been born: the days of ignorance ('tis said) God winketh at; but where the Lord has sown much seed, he certainly expects to reap much fruit. O! how will it fare with those, who have lived, perhaps, ten, twenty, or thirty years within the sound of the blessed gospel, and are not converted thereby, but remain as insensible and as unconcerned as ever? Not being born again of the Holy Spirit, they have no spiritual Life in their souls, having all their sensual passions,

all their lusts and worldly-mindedness still reigning in their unchanged hearts. Surely of all people upon the earth it will go hardest with these. Yea, (as our Lord said of such, in the days of his flesh) *it shall be more tollerable for the sinners of Sodom and Gomorrah in the day of judgment, than for you*, Matt. x. 15.

I know such discourse will sound very harsh in the ears of many, especially those who think of little else but of this world and its pleasing enjoyments; and likewise the outward formal Christians, who think there needs not so much ado about religion, making the way to heaven much broader than he (*who is the way, the truth, and the life*) has described it in Matt. vii. 13.

But how little soever some men may regard these things; ridicule and despise both the advice and the adviser, it matters not; *God is the same yesterday, to-day, and for ever*. The same just, holy, and unchangeable God, who will truly deal to every man according to his works. Even in this life, the righteous shall be preserved, and the wicked punished; but much more in the great day of account, (which is now drawing on apace) when the whole race of mankind, from Adam, shall appear before the judgment-seat of Christ. Then the wicked and ungodly shall be sent away *into everlasting punishment; but the righteous into life eternal, and everlasting felicity*, Matt. xxv. 41, 46.

O brethren, do not take me to be your enemy, because I speak so plainly. I tell you the truth. Do not deceive yourselves with vain imaginations; every one is not a Christian, that is so outwardly. Men may call themselves what they please; assent and consent to all the truths of the gospel, talk much of their faith, and the like; but true saving faith (as well as repentance) is the gift of God; not a natural, but a divine supernatural Gift: And is not in any man's power to attain by his own natural abilities, wisdom, or education, without the grace and spirit of Christ, both working with us and in us; as the scripture and our church declares.

A man may be morally good, sober, honest, and just to all men, yet have no true religion; no, not one grain of true saving faith. He may read the Bible through an hundred times, and yet know nothing of the spirituality of it. (These things I speak from my own experience). Nay farther;

farther ; a man may go to church, sacrament, fast, pray, and give alms of all he hath, (as did the Pharisees of old) and yet at last be shut out of the kingdom of heaven, read Matt. v. 20.—O sirs ! religion (or true godliness) does not consist in head-knowledge, not in doing no harm, nor in doing much good, nor in all these put together, (as too many vainly imagine); but it consisteth in humility of spirit, and in faith which worketh by the love of God, through Christ, purifying and creating an inward change in our hearts ; enabling us to abstain from sin, to love God, and keep his commandments. This is the whole duty of a Christian : and which no man, in a natural, unconverted state is able to do, and yet such a change must be wrought in us, or we shall never see the face of heaven, as our Saviour has expressly declared, saying, *Ye must be born again of the Holy Spirit.* — *Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven.* See John iii. 3, 5. Matt. xviii. 3.

God is Love. Heaven is love. And that religion which only can bring us to heaven, must be a religion of love, or we can never dwell there.

They who in life ne'er knew a Saviour's love,
Can ne'er unite with righteous souls above,
Who sweetly join, in Hallelujahs sing
Eternal praises, to their God and King.

The Lord enable every one of you, my dear brethren, to strive earnestly for such a religion as this, and not to rest in a bare name, or in any outward forms or means, until you obtain such a faith and knowledge of Jesus Christ as may fill each of your hearts with the peace and love of God in this world ; the sure hope of eternal happiness in the world to come. Which is the earnest desire and prayer of your sincere friend,

J. W.

F I N I S.

To be had of the Publishers of this, (price one Penny)
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which were the means of the Conversion of two great
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